

THE SUNFLOWER

AN EXPONENT OF THE SPIRITUAL PHILOSOPHY; ITS SCIENCE, AND ALLIED SUBJECTS.

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N. S. A. MISSION- ARIES REPORT

For the Year Ending September
30, 1905.

(From Last Week.)

MEDIUMS, CIRCLES, ETC.

There are, undoubtedly, more home circles being held at this time than at any time in the history of Spiritualism. It is not an uncommon thing to find three or four or a half dozen different circles for development being held in a small town.

Thousands of mediums are being developed, though most of them, for one reason or another, work entirely in private; however, new mediums for various phases are coming into the public work from time to time.

The publishing of "The Great Psychological Crime" and the prolonged debate upon the subject of "Obsession," together with the discussion of the subject of "Fraud" by friend and foe, has in some measure discouraged mediums in their development but we think this will not be lasting. In fact these are but passing clouds reflecting their shadows for the moment; following them the sun will shine the clearer.

The consideration of all these questions may prove beneficial in the end though for the time being it makes it harder for the mediums.

THE FRAUD QUESTION.

The fraud practiced by an occasional pretending physical medium does not injure our cause as much as that other class of rascals do who advertise extensively in our great dailies, circulate flaming posters, etc. telling the public that they are "the greatest clairvoyants, palmists, astrologers," etc. "on earth" and "can read everyone's life like an open book," "tell whether ones wife or husband is true or not," "bring back lost lovers," "develop any phase of mediumship desired," "Find stolen property, hidden treasure, oil wells and gold mines," "Terms fifty cents and up."

These conscienceless creatures infest the cities and towns of this country in swarms, not a place of any size that has not been visited time and time again by them. Some of them have gained the confidence of their intended victims, who are usually persons who know but little or nothing at all about Spiritualism—and in its sacred name, through one method or another, rob their victims.

At Denver, Colorado we met the License Collector who told us that if we, or the National Association would help the city to find a certain man whom he named, we would confer a great favor upon the people of Denver and besides, the city would gladly reward us therefor.

This worse than highwayman had posed as a great clairvoyant, astrologer, palmist, etc. and through his subtle arts of devilishness possessed himself of \$500.00 of one widow's money and \$1000.00 of another under the pretext that the Spirit husbands wanted him to invest it where they should direct and it would bring their widows "big returns."

After getting possession of the money this "crook" left town and Spiritualism is blamed for the robbery.

This and sundry other tricks and fraudulent practices in the name of mediumship and clairvoyance coupled with the claim of being the greatest "mahmtas," Astrologers, "palmists," etc. "in the world" have been practiced in St. Louis, Mo., Rockford, Ill., several times, Peoria, Ill., at least four times; in each case these robbers carried away a large amount of money. In Danville, Ill., there were two cases in which they got six hundred dollars of innocent peoples cash. In Bloom-

ington, Ill., several cases occurred in which good people were robbed of hundreds of dollars. In fact we find such cases of this kind wherever we go, and probably not one case in a dozen ever comes to light, as people are not generally anxious to let the public know they have been deceived by these frauds.

All of this rascality is laid to spiritualists and mediums and is the real or greatest reason why Spiritualism is not more popular with the outside world. Mediums and Spiritualists are fighting this evil constantly, and yet, they must bear this humiliating burden terrible as it is, the innocent must suffer for the guilty.

We hope this Convention will pass resolutions condemning these practices in the strongest terms, and by so doing furnish the evidence to all that such nefarious works have no more relation to mediumship or Spiritualism than falsehood has to truth.

CITY LICENCES FOR MEDIUMS.

The Councils of a number of cities have sought to get rid of these frauds and have taken a very strange way to do it, viz: by granting them licences to practice. This is just what the fakirs want. The license fee is nothing to them. The privilege of working in a town, where they plot and scheme unmolested is of great value to them. On the other hand, the license fee placed upon a poor medium is an unjust burden. Some of these cities, however, do not collect a license fee from mediums who have credentials from the N. S. A.

Mediums do not wish to become violators of the law; nor do they wish to give up their work, neither should they be obliged to submit to this injustice. Some action should be taken by this Convention that will lead to the removing of this burden from the shoulders of our mediums.

False statements regarding the N. S. A. and its work have been industriously circulated. They evidently originated, with the frauds who are not able to get the endorsement of our State and National Associations.

One of these false statements accuses the N. S. A. of being opposed to phenomena; another that the organization has fallen into the hands of the frauds and carried on by them for the purpose of making money, these stories and many more equally as false, have been doing injury to our cause, and Spiritualists were glad when we came and proved by the resolutions adopted at every National Convention, and by its Ordination Usages, etc that it upholds every phase of mediumship, and furthermore, endorses, and protects those that are worthy and qualified.

We think that a copy of the Ordination Usage of the N. S. A. should be placed in the hands of every medium and speaker in the land, and that every Spiritualist should inform herself of its contents. Its adoption was a movement in the right direction.

STATE ASSOCIATIONS.

Most of the State Associations are doing excellent work, and are increasing in favor among the Spiritualists in general. They are growing stronger in point of systematic work as well as in finances each year, as their reports will undoubtedly show.

There should be State organizations in all of the States. We think a good strong State Association could be organized in Colorado if the Spiritualists there would take hold of the matter.

THE INDIANA STATE ASSOCIATION.

The Indiana State Spiritualists Association that we organized one year ago last February has proved to be a success. The executive board is thoroughly competent, full of zeal and entirely harmonious. Its work has been of a high charac-

(Continued on Page 8.)

FREE-WILL OR LAW?

The Operation of Nature's Forces Versus
The Will or Command of the
Individual.

Kindly allow me a little space in your esteemed paper for a reply to the statement of a contributor in the November 4th issue. I am a student of Astrology and Nature's Forces, and I take some exceptions to assertions made in the article in your paper, under the head line, "You Are Free." The writer says, "All planetary influence is subject to the will of the individual. Events may be controlled, etc."

Subject means being under authority. Will means to command, to determine, or the faculty of choosing. Individual means numerically one or a single person. Planetary means pertaining to or consisting of planets. The earth on which we live is but a planet, so also are Jupiter, Mars, Saturn Uranus, Neptune and others. These are the planetary influences. A part of the universal forces or principles in nature's great laboratory. Influence means or refers to moving or directing power; to act upon.

It has been learned by observation, that the above named planets each have an influence, also move in perfect accord with the principles of nature. The earth moves on its axis every 24 hours; each planet has its own natural motion and time for making its revolution. There is no human will that is capable of stopping for one moment the revolution of the earth on its axis, neither are any of the various planets subject to the will or command of any individual. So as each planet has its influence or directing power and mode of motion, each moves right along irrespective of the belief or disbelief, will or command of any individual or person, and when, in accord with the planets' respective mode of motion, they come into certain aspects or relation with each other, their is, in connection with there nature, certain results, per combination of forces in operation.

Such men as Huxley, Tyndal, Dryden, Spencer and Flammarion, were not fools. They reached into the depths of these natural forces and testified to the accuracy of these principles in nature.

It seems to me there is some discrepancy in the statement of the writer in the article referred to. In the first statement the writer says: "All planetary influence is subject to the will of the individual: events may be controlled, etc." That is a positive statement. If the writer has confidence in that assertion why in the second place does he say: "If an event is indicated and we direct the affirmation of will or mind, to offset it (event) and it will occur in spite of our efforts, we must know that a higher law than our intelligence sees it necessary," etc.

The writer makes, in the first place, a positive assertion, but secondly seems to have some doubt, and that there was a possibility that the affirmation of mind or will would not or could not offset the event indicated. If the first statement is correct, it would leave no room for doubt; hence there would not have been any need for the second statement because the positive assertion of the first statement leaves no inference of a conclusion.

"The wind bloweth and we hear the sound thereof," and no affirmation of mind or will is capable of stopping the wind or the earth in its revolutions, or the ceaseless rounds of each or any of the planets that are in-operation in accord with the principles of nature. It seems much more reasonable to say that each individual is more or less subservient to the principles of nature's universal forces, than it is to say that these forces are under the authority of an individual, (single person.)

The statement has hitherto been made that the stars indicate, but do not compel, showing that there is no recognition of a force or a law operative in nature superior to the mind of man.

We wish, therefore, to emphasize the statement, that law rules supreme thru all nature, and "not one jot or tittle of the law can be set aside; all must be fulfilled."

N. H. EDDY.

To the Spiritualists of Wisconsin.

The State Spiritualist Association is pleased to announce that the arrangements for the missionary work are progressing nicely, and many towns are being heard from.

Our missionaries, Mr. and Mrs. W. D. Noyes, will very shortly be in the vicinity of Madison, Baraboo, Poali, Beloit and several other points in that section.

Now friends, this is your chance for meetings. Look up your location on the map and tell us which is the nearest point in which meetings can be held. No matter if you cannot get a hall—have parlor meetings if you can do no better, but get a hall whenever possible. This is what we ask—entertainment for the workers, and a free meeting place—they to take the collections or the door fees. Write at once to the undersigned if you want these good workers to visit you. Remember they will be within a few miles of your home.

Our other missionary, Will J. Erwood, will soon be at Grand Rapids, Stevens Point, Superior, Neillsville, and many other points in the northern section. Do you want him to visit you? If you do you have only to write him that he may arrange to visit you while en route. This is the way to spread the truth—will you not join in the work? No matter if you are the only Spiritualist in your town or vicinity—if you are, glory all the more in the fact that you have courage enough to say so; write and say what you can do and you will find the State Association ready and willing to meet you half way.

Remember all these workers are sent out as missionaries of the State Association and are in the field to build up Spiritualism. Are you one of us friends? Spiritualists, this is important! We can best serve you while in the neighborhood of your town. We will send advertising circulars for advertising the meetings. Do you want to hear spiritual truths? If you do write now, the routes are fast filling up. No town in which there are Spiritualists will be too small for us to visit.

This is the time for a genuine revival of interest in the good Cause. We know you are interested—let us hear from you!

Again let us call attention to your personal membership: you have forgotten to renew. A note from you to the secretary, Rev. Nellie K. Baker will receive prompt attention. Send in your membership now.

Remember to send all communications relative to the missionary work to Will J. Erwood, Milton, Rock Co., Wis. R. F. D. 10.

Fraternally,

WILL J. ERWOOD.

President Wisconsin State Spiritualist Association.

Every true lover knows the word is transformed by his spiritual awakening. The rose has a deeper tint, a fairer breath of fragrance. The hills are more beautiful, the faces of common men and women are more fair. If this be true of the manifestation of divinity which we perceive in the mortal we are drawn to commune with, how much more shall we not finally see of beauty and grace and joy when we come to a perfect comprehension and unity with that God who ever lives and loves in perfection and unlimited power.

At every fork of the road the route to heaven is along the way of self-denial.

PURE GOLD IN HUMAN NATURE.

J. P. COOKE.

The grandest lesson of life is to learn the true meaning of the "not me," the outer world of nature and of man.

Everything has a deep, spiritual significance and it is a part of wisdom for each one of us to learn the great lesson of life.

We are a great spiritual empire that is ruled and guided by infinite wisdom and a perfect love.

The man or woman who realizes this fact drinks from the fountain of eternal love.

Man is a spirit here and now; a spirit in the human form, with a complete human organization; having spiritual senses adapted to spiritual objects, as he also has his natural senses adapted to natural objects. The natural body is no part of the real man, but simply the sustaining basis of the spiritual substance of which the real man is formed—the instrument he uses to perfect his complete spiritual organization, and lay the foundation for the glorious superstructure of his future life.

"Gold is tried in the fire and accepted; men in the furnace of adversity."

The efficacy of fire in purifying and tempering metals is well shown in the case of steel. For a long time the secret of making the best steel was supposed to be lost, but the conditions are known now and one of them is that the iron selected must be of the purest and most malleable and ductile sort. It must be exposed to the intensest heat, and when fire has done its utmost the hammer and anvil are used mercilessly, the metal worked again and again.

The very soul of the metal is tried. Then come baths of boiling grease and of cold water, purifying it. Without fire there can be no steel.

What the ductile iron is to the fine Damascus blade, or what the ore of gold is to the perfect ornament of the neck or the wrist, that human nature is to human character.

The first is the mere raw material; loose, soft, crude; the last is the finished product that glorifies beauty and strengthens strength.

Human nature is the raw material from which the pure gold of fine human character is fashioned.

It is found in all sorts and conditions of men, as gold and iron are found in mines. It runs thru our modern society in veins and in strata. Sometimes thick—now wide and now narrow. Sometime it is got out in big nuggets of human love, seeking to help and bless the human family—sometimes it must be sifted out and picked up like fine dust. It is often found mixed in with foreign substances that in the fusion of humanity have been melted and run together, the lead and copper and nickel that also have their analogues in the organic world. There is a large admixture of worm, lizard, snake; of the owl and bat; of wolf and hyena; of wild cat and panther; of lion and gorilla.

In its crude state, human nature is not attractive and seems of little worth. Men often abuse it, call it by hard names, say it is vain to try fire and water on it. Even the inner fires of the inner earth will not refine it.

But such judgment is as unwise as a similar judgment of gold or iron would be.

Human culture is very crude and imperfect, we must confess—but it is the best that we have. Dwell as much as you will on its corruption and debasements, recount the histories of wars and slavery, yet human nature in itself and its prepotent possibilities, is the best thing we

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NOTE: When you want the address on your paper changed, always give the address to which it has been going, as well as the new address, or we cannot find the name on our subscription list to make the change.

NOTE: We are not responsible for, and do not necessarily endorse the opinions expressed by correspondents.

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Address all communications and make all money orders payable to The Sunflower Publishing Co. Don't forget to sign your full name and address plainly in every communication. Don't send your personal check as it costs 15 cents to collect it, and we must deduct it from the amount you send.

W. N. BACH, Managing Editor.

MEDIUMSHIP AND SPIRITUALISM.

Among the pertinent things, considered at the N. S. A., Convention was the question of mediumship. There is no question that it is the rock upon which Spiritualism rests, and unless that rock is on a solid foundation, we are in hard straits.

Our missionaries report that there are many private circles and much is being accomplished in the way of development of home mediums, though it may appear that few are being added to our public platforms.

Without a good mediumship Spiritualism stands little, if any better, than the theologies of old. It is simply that our mediums demonstrate what they claim by faith that we have grown from a tiny rap in 1848 to a world-wide knowledge in 1905, that we have accomplished in half a century what took over three centuries of Christianity to accomplish. Even allowing for the change in degree of intelligence this is a decided difference.

The revival of the home circle is one of the best signs of the times. It proves that there is an interest that is deep and abiding. Even so ardent a Spiritualist as Luther Colby is reported to have said that the Spiritualist papers and the home circles, with a few private mediums were calculated to build up Spiritualism much more rapidly than all the public meetings possibly could. Although many will question this statement, no one can deny that it had an origin where it came straight from the heart.

Public meetings, when properly conducted, would appear to us to be of great value to the movement, and the N. S. A., Convention certainly showed itself in favor of giving public meetings such a standing that they could be compared favorably with every class of meeting. We do not want extremists who think that abuse of everything constitutes an argument against it, neither do we want people who are entirely flowery on their own side. We want those who can carefully weigh and measure the ins and outs, the strength and weakness of our own, as well as every other system, and give a rational exposition of all these points.

While we claim for Spiritualism that it is the only system that positively demonstrates continuity of life, we must also realize that it has its weak points and we must be prepared to meet them.

One of the weakest points we have is undeveloped mediumship. Some may say it is the fraudulent mediumship. We do not agree with them. It is the fact that undeveloped mediums are pushed to the front, are placed on public platforms when they should still be in the developing circle, that have disgusted many people and driven them from a public espousal of Spiritualism that would have resulted in great good for the movement at large.

Another thing, and one much harder to handle is the traveling clairvoyants, fortune tellers, and all round fakirs, who "steal the livery of heaven to serve the devil in." Many of them are sent out by combinations who engage them for that particular line of work, and have no regard for mediumistic powers at

all. Others go on their own responsibility, and even reach some of the elect at the campmeetings. Such a one was the man who sold "graveyard dirt" at \$30 per ounce at one of the western camps a few years ago. The Spiritualists there should have known better than to have invested in charms.

True mediumship has nothing to do with charms. In fact, it is strange that outside of the most ignorant classes of people in the world a charm could find lodgment today—but just think how many people wear an amulet or a scapular or have a dried-up potato—in fact, we think Ye Editor has a horse-chestnut in his pocket this minute which a very good friend gave him, to help ward off rheumatism.

These charlatans, "Seventh sons or daughters of seventh sons or daughters, born with a double veil or a caul" (usually misspelled, and should be a "call" to do someone) "with the Hindoo charm for love," do more harm to Spiritualism than all other things combined, for there is no way to meet and successfully combat them. Here today, there tomorrow, they change their names with a change of clothes, and as Brother Sprague so aptly says, "The license fee required by many towns is a mere bagatelle to them when they can be let alone to swindle someone out of hundreds of dollars, but it is a serious thing to the honest home medium."

Then they falsely claim to be "personal friends" of some person more or less prominent in Spiritualism. Only two or three years ago one of them called on a friend of mine at Sioux Falls, S. D., told him how well acquainted he was with me and how highly I recommended him, and secured an immediate standing with the people and the press on account of it. After securing several hundreds of dollars worth of cash and jewelry he "dematerialized" and they wrote to me telling what my "friend" had done. It is needless to say I had never even heard of such an individual. Many others have had similar experiences.

Mediumship is the grandest calling and privilege on earth, when properly used and applied. Use it as a grand gift. Do not abuse it, do not mistreat it, don't think it is your slave, but use it in an intelligent, practical manner, and it will open the doors, between the world of mortality and the world of souls to you, and you will call it blessed. It is not dangerous if properly used. It is like gunpowder or dynamite—a good servant but a very poor master.

As to the Angels.

That was a tempest in the teapot about the female angels in the Cathedral of St. John the Divine. Two hundred years ago a noted philosopher counted a thousand million angels. There should be a few more in these days. But one of the queer things about angels, male or female, is that we have never been told precisely where they dwell, in the air, in the void or in the planets. Most of the pictures we see of them present pretty young women in long white raiment, something like the nightgown of our day. I have never heard of a man being an angel except in the Bible. The conception of eminent artists of centuries past is all we have to go by. Having grown up with it, we have accepted it without investigation.

It is just 5,011 years since the Brahmins came into possession of their first sacred law, entitled the "Shastah," fifteen hundred years before their second law, called "Veidam," signifying the word of God. The "Shastah" contains five chapters; the first, of God and his attributes; the second, of the creation of angels; the third, of the fall of the angels; the fourth, of their punishment; the fifth, of their pardon and the creation of man. The doctrine of angels is one of the oldest in the world. It preceded that of the immortality of the soul. These celestial beings are mere inventions, due to the weakness and imagination of man, who seems obliged to give himself over to beings superior to himself, either protecting or persecuting him.—New York Press.

The true strength of every human soul is to be dependent on as many nobler as it can discern and to be depended on by as many inferior as it can reach.—Ruskin.

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This offer will positively be withdrawn December 1st, so take advantage of it at once and secure one of the most useful little articles made.

Send money by money order or registered letter as we will not be responsible for money sent in an ordinary letter.

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The Sunflower's Winter Campaign.



OLD weather will be with us soon and then you will want reading matter. Then THE SUNFLOWER will come in handy when the wind is blowing and the snow is on the ground. * * * * *

WE HAVE SOME RARE TREATS

in store for our readers this winter.

PROF. W. M. LOCKWOOD

will give us a series of articles on the Brain. You know the Professor takes the practical side of everything, and ends by proving Spritualism by what he has forced all the best thinkers to accept.

J. N. LARSON

is a well known Astrologer. We will have a series of forecasts from him. Mr. Larson has correctly forecasted the seasons at Lily Dale for a number of years, and his forecasts of the stock market have been called for very widely.

MYRTLE HYDE DARLING

will also continue the series of articles that have been running in THE SUNFLOWER for the past two years. They are short, practical and to the point.

CHARLES DAWBARN,

whose articles have caused such widespread comment and interest, will continue to favor us.

"QUAKER"

will continue his good thoughts. Short, pithy and palatable.

J. P. COOKE

has been one of us so long that we would be lost without him. But we will not be lost. He will be heard from every little while.

Among the occasional contributors we can mention Lida Briggs Browne, than whom there is no better, George B. Ferris, Lewis R. Hillier, Rose B. Helm, Eva A. Cassell, Samuel Blodgett, W. D. Reichner, Dr. J. C. Barnes, H. V. Sweringen, Lyman C. Howe, D. W. Hull, and many others, while our good friends

MOSES AND MATTIE HULL

will favor us more than semi-occasionally.

Can You Afford to be without THE SUNFLOWER This Winter?

Send your dollar for it at once, and get in with the procession.

METAPHYSICAL.

Conducted by EVIE P. BACH.

SPEECH.

Talk happiness. The world is sad enough
Without your woes. No path is wholly rough!
Look for the places that are smooth and clear,
And speak of these to rest the weary ear
Of earth, so hurt by one continuous strain
Of human discontent and grief and pain.
Talk faith. The world is better off without
Your uttered ignorance and morbid doubt.
If you have faith, in God, or man, or self,
Say so; if not push back upon the shelf
Of silence all your thots, till faith shall come;
No one will grieve because your lips are dumb.
Talk health. The dreary never-changing tale
Of mortal maladies is worn and stale.
You cannot charm, or interest, or please
By harping on that minor chord—disease.
Say you are well, or all is well with you
And God will hear your words and make them true.
Ella Wheeler Wilcox.

HOW TO WALK.

Never allow your physical standard to drop. Keep up your energy; talk as if you were somebody and was going to do something worth while in the world, so that even a stranger will note your bearings and mark your superiority. If you have fallen into a habit of walking in a listless, indolent way, turn right about face at once and make a change. You don't want to shuffle. You want to walk with a decided difference.
along like the failures you see sitting around on park benches, or lolling about the streets with their hands in their pockets, or haunting intelligence offices and wondering why fate had been so hard on them. You don't want to give people the impression that you are discouraged or that you are already falling to the rear. Straighten up, then! Stand erect! Be a man! You are a child of the Infinite King. You have royal blood in your veins. Emphasize it by your bearing. A man who is conscious of his kinship with God, and of his power and who believes thoroly in himself, walks with a firm, vigorous step, with his head erect, and his chin in, his shoulders thrown back and down, and his chest well projected in order to give a large lung capacity—he is the man who does things. You cannot aspire or accomplish great or noble things so long as you have the attitude and bearing of a coward or weakling. If you would be noble and do noble things, you must look up. You were made to look upward, and walk upright, not to look down and to shamle along in a semi-horizontal position. Put character, dignity, nobility into your walk.
—Success.

THE VALUE OF TALKING TO YOURSELF; OR, AUTO-SUGGESTION.

BY OLIVER OAKLEY.

Every act, whether it be mental, moral or spiritual, perpetuates itself indefinitely or until it fulfils its errand, by the force with which it is sent. Just as when a stone is thrown into the water each wave or circle caused by its introduction widens until it reaches the rim of its environment. To realize this fact would be to stay the angry thot and word, which impeaches our further effort and weakens our influence among our fellows. It is much easier than we think to succor ourselves from the attrition and after effects of our actions and thots.

You know what it is to talk to yourself? Well, this is one of the finest avenues of escape from the self-indulgent, self-conceivable!

There is no possibility of being overheard, and even tho the "other self" will "talk back" sometimes, yet, if you will take him or her, as the case may be, when good humor is feasting in the heart, you will be able to hold the floor until you get in your work.

Mr. Hudson calls this "auto-suggestion" and impressing the "subjective mind"; but whatever it is, it is a most valuable method of getting cured of things you wish to get rid of. You can get rid of the worst habit thru talking earnestly to yourself and making good your argument by believing it and desiring it with your thot. This is a belief worth working for.

Faith may be worked for the same as for the culture of music or painting or any desired acquirement. We gain understanding thru such endeavor. Faith is the direct result of knowledge. To become acquainted with any subject or thing; to know its meaning and character and power, is to have faith in it. This is a practical faith that will bring results. It is an acquirement, the acquirement reached thru the Paul planting and Apollos watering kind, to which the Spirit giveth increase. Nothing is ever gained without the fulfilling seeds of desire, patience, honesty, sincerity, faithfulness and persistent attention.

To be of practical value, faith must be founded on knowledge; knowledge must be the base for any permanent thing.

As we rise above our infirmities and difficulties thru the assertion of our faith in the progressive perfection of all things, they become as naught to us.

The twin of every human soul is faith. As Emerson has said, we are born believing. Trust is as natural as the blossom is to the bud. It is the poise of the angel within, in whose guardianship we have come here, and who, if we do not drive it away by doubt, will teach us to rise

in safety to the sublime heights of that consciousness which knows that it knows; into the substance of that which gives evidence of the invisible side, from which all things come that are made visible.

We spring from the root to the bough; from sap to bloom by the vitalizing power of faith. To make ourselves know this truth is to push ourselves forward into the knowledge of self-possession very rapidly.

I holding these self-communications we can say anything to ourselves we please and suggest extreme means of improvement, for no one outside of ourselves knows just the form of the desire, and the thing we know we ought to be and do!

Remember this also, you can no more waste life than you can empty the sea by shaking its spray from your eyelashes; it would be like picking thistles in seed time to try to waste life, but you can miss (for a time and an incarnation) the opportunity that is sure to come your way, and by neglecting to cultivate some gift that has been concentrated in you—which is another form of opportunity.

Remember in this auto-suggestion—which is the most valuable and easy method—you can make of yourself very nearly (if not quite) anything you desire.

Magazine of Mysteries.

LOVE'S REWARD.

He who loves his fellow mortals
Doth unto the world impart,
A joy that's sweet, and too, consoling
To every suffering heart.

And he who feels for those in misery,
Turneth sorrow into bloom,
While he who smiles midst tears of sadness,
Dispels earth's darkest, dreariest gloom.

But he who aids those in affliction,
Those engaged in earthly strife,
Sows seeds that harvest joy and gladness—
Happiness in spirit life.

Arthur Milton.

Joy is the sunshine of the soul,
Grief its showers.
The blending of the two in one
Makes perfect flowers.

TO SAVE YOUNG MEN.

Pittsburgh's Novel Plan of Insuring Against Drunkenness.

The Pittsburgh Dispatch publishes a letter from an anonymous contributor signing himself "A Father" suggesting a novel scheme for keeping young men from drinking alcoholic liquors. The "father" says:

"One of the many evils that every young man who wants to succeed should avoid is the use of intoxicating liquors.

"There are many good men and women who have formed societies, who have good plans, who devote their time and money to save young men from this evil, who will be blessed and thanked for their good work by the men and their families for saving them.

"As this is the age for establishing funds to take care of heroes, pension old age and long service, endow colleges and libraries, why not endow or establish a fund to save young men?

"The plan I have in mind is this: A young man will call at the office of the society, make application to become a member by paying a fee of \$1, sign a pledge to abstain from the use of intoxicating drink for a period of fifteen years. If at the expiration of that time he has kept his pledge and been faithful to his trust there shall be paid from this fund to him the sum of \$100 with 4 per cent interest added for fifteen years.

"When we consider what it costs the taxpayer of the country to take care of the evils that are caused by drink and when we consider the stake—the young men of the future—will not the taxpayer be willing to contribute a small yearly tax? Are there not many good men and firms that would contribute for this cause and consider it a good investment?

"I have tried this plan in a small way myself and know a money inducement has its charms to young men where other plans fail. As it has proved a good thing in a small way, I would like to put it before the public."

ENGLAND SOBERING UP.

American Influence Shown in Decrease of Rum Drinking.

The remarkable wave of temperance which is at present spreading all over England is said to be due in the first place to economic conditions and, secondly, to the great change in public taste.

"One of the chief reasons for the decrease in the national drink bill," said John T. Rae, secretary of the National Temperance league, "is the striking condemnation of the use of alcohol by some of the most influential medical

authorities.

"Another important factor in the decreased consumption of wines and spirits is the fashion set by the large number of American visitors, who show a remarkable preference for food temperance drinks.

"The total abstinence of the majority of the labor leaders is also beginning to tell on the laboring classes and members of trades unions, many of whom are now beginning to realize that teetotalism is an important stepping stone to their future progress."

Georgia's Antidrunkenness Statute.

The native Georgian or the stranger within our gates who has a fondness for the wine while it is red must imbibely wisely and not too freely, else the strong arm of the state law will grasp and hold him under a misdemeanor charge. This situation is brought about by the passage by the general assembly of an act making drunkenness and disorderly conduct upon a public highway a misdemeanor. The new law in no way interferes with the control of drunkenness by municipal authorities, but gives a city recorder or mayor the power to bind over to the state courts. The object of the bill is to protect the country districts from drunken and disorderly persons. It is believed that the law will have the effect of decreasing drunkenness in the state of Georgia, and it meets with general approval.—Atlanta Constitution.

"He who will not work shall not eat," an old proverb says. Then he who cannot live his creeds, confessions and claims ought to quit talking about them.

Love is the fulfilling of the law.—Paul.

D. A. V. & P. R. R.

(Central Standard Time.)
One hour slower than Eastern Time.

No. 1	No. 2	No. 3	No. 4
Leave Titusville 7 a. m.	Leave Titusville 7 a. m.	Leave Titusville 7 a. m.	Leave Titusville 7 a. m.
Arrive Dunkirk 10:15	Arrive Dunkirk 10:15	Arrive Dunkirk 10:15	Arrive Dunkirk 10:15
Leave Dunkirk 10:30	Leave Dunkirk 10:30	Leave Dunkirk 10:30	Leave Dunkirk 10:30
Arrive Titusville 1:30	Arrive Titusville 1:30	Arrive Titusville 1:30	Arrive Titusville 1:30

SUNDAY TRAINS.

Leave Titusville 7 a. m., Falconer, 8:30; Lily Dale, 9:45; arrive Dunkirk, 10:15.
Leave Dunkirk 10:30 p. m., Lily Dale, 11:30; Falconer, 11:45; arrive Titusville 12:30 p. m.

Central Standard Time is one hour slower than Eastern Standard which is used by the towns along this line. Visitors to Lily Dale from the east and west can make connections with D. A. V. & P. R. trains at Dunkirk, Falconer, Warreu and Irvineton. 92-1yr

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Mrs. Dr. Dobson-Barker,

620 N. 6th St., Grand Rapids, Mich.

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A SPIRITUAL WEDDING.

At the home of Mr. and Mrs. Chas. M. Chown, 29 Public Square, at 5:30 o'clock, Wednesday evening, occurred the marriage of their daughter, Miss Pearl Chown, to Mr. Homer T. Briggs, formerly of St. Paul, Minn.

The wedding was a Spiritualistic marriage, the first ever held in this city, the ceremony being performed by Rev. Moses Hull, a minister of the Spiritualistic faith, who was summoned here from Whitewater, Wisconsin to officiate. He was assisted by Mrs. Hull, an inspirational medium, who, at the close of the ceremony recited a beautiful poem, inspired at the moment for the occasion. One hundred guests were present.

The home was decorated with smilax and maiden hair ferns, roses and chrysanthemums. An aisle of palms thru which the bride and groom entered unattended, led to a bower of green arranged in the doors connecting the parlors. Here they were met by the officiating minister. Preceding the wedding march played by Prof. Clint Richmond, Miss Effie Longworthy, of Delphos, sang in a sweet soprano voice, "Oh, Promise Me."

The bride, who was a beautiful girl, was gowned in white crepe de chine over taffeta, and wore a veil of tulle, which was fastened to her hair with white rose buds. Her flowers were white chrysanthemums and her only ornament, a diamond bracelet, a gift of the groom.

Rev. Mr. Hull, before performing the formal ceremony of the marriage addressed the assemblage with the following:

"Ladies and gentlemen: You are here as the guests of the couple standing before us, Mr. Homer Briggs and Miss Pearl Chown. You are here by their invitation, to witness the ratification of a marriage which has taken place in their own hearts.

"Marriage is natural; it exists everywhere, in the mineral, the vegetable and the animal kingdom alike. It exists in the animal kingdom from the tiniest insect or the lowest reptile up to the highest expression of life in man and woman.

"Marriage has two objects: the first is companionship, co-operation, assistance and love for each other under all circumstances; the other is the perpetuation of the race. No license that can be issued by the state, or word that can be said by a minister can make the couple any more man and wife than they are now. All we can do here is to ratify and advertise a union which already exists between them.

"I ask this couple no questions, as all questions between them belong to themselves alone—and not to the public; and have been asked and answered perhaps to their entire satisfaction. I never ask either party to obey the other. The marriage relation is not the relation of master and slave but that of equal partners; it is a relation of inter-dependence, where each is under the same obligation as the other.

"I now ask those here assembled, does any one know any reason why the marriage of this couple should not be here and now ratified? Hearing no reply we will now proceed."

Then turning to the couple, the speaker said: "You will now signify to these friends your marriage, and your desire to hereafter be known as man and wife by joining your right hands. May your hearts and lives ever be as closely and thoroughly united as your hands are now joined."

Then, handing Mr. Briggs a gold ring, Rev. Hull said: "Mr. Briggs, you will signify to Miss Chown, in the presence of these witnesses, the endowment of all you have and all you are upon her by placing this ring upon her finger; and Miss Chown, you will signify in the presence of these friends the presentation of all you have and all you are by permitting him to place this ring upon your finger.

"May your lives and your love be as pure and as untarnished as the gold in the ring which is presented and received, and as endless as the ring.

"And now, by the authority of this license, and by the authority vested in me as a minister of the gospel I pronounce the ratification of your marriage complete. You are man and wife.

"Before the benediction or congratulations, I will ask Mrs. Hull to give a short improvisation."

Mrs. Hull responded with the following:

"It was said in days of old, There was an archer with bow of gold.

He ne'er missed his aim when he sent his dart,

It always went to some tender heart:

But was always bound up with Hymen's bands.

We are told this archer in modern days,

Is known to have some curious ways.

Not long since he put Pearl in his dart,

And it went direct to a young man's heart.

He smiled, and as if in magic spell

He said 'I will guard this dear Pearl well,'

And placed it close to his throbbing breast,

Where we hope this Pearl will henceforth rest.

We wish them joy thru future years,

May their marriage tour be thru the spheres;

May heaven grant this priceless boon,

Eternity be their honeymoon."

THE BENEDICTION.

"Heaven bless this couple in all the ups and downs of their two lives now made one, as they travel the journey of this life be it long or short, may they be more and more to each other, and whom love has joined together let no discord put asunder."

Following the congratulations of the one hundred guests, who also offered best wishes to Mr. and Mrs. Chown, this day being the twenty-sixth anniversary of their marriage, they were seated at three long tables and an elaborate dinner was served.

The bridal table was beautifully decorated, the color scheme here, as well as on the other tables being yellow and white, yellow and white chrysanthemums and yellow candles with yellow shades, assisted in carrying out the artistic idea. The gifts were many and formed an array of china, silver and cut glass.

Mr. and Mrs. Briggs left Thursday evening for a trip, and after November the fifteenth will be at home to friends at 27 1-2 Public Square.

Mr. Briggs recently came to this city from St. Paul and has made many friends, who will offer congratulations upon winning a bride of so many charming characters.

The (Lima, O.) Times-Democrat.

Some Time.

We are going to do a kindly deed,
Some time, perhaps, but when?
Our sympathy given in a time of need.

Some time, perhaps, but when?
We will do so much in the coming year;
We will banish the heartaches and doubts and fears,
And we'll comfort the lonely and dry their tears,

Some time, perhaps, but when?
We will give a smile to a saddened heart,
Some time, perhaps, but when?

Of the heavy burdens we'll share a part,
Some time, perhaps, but when?

Some time, perhaps, but when?
Some time we're going to right the wrong;

Some time the weak we will help make strong;
Some time we'll come with Love's old, sweet song,

Some time, perhaps, but when?
Lyceum Banner.

On God—Only—Can We Build

This morning resolutions come
Like birds all care free, unclaimed,
To ancient worry over claim,
Of right to build—from present mind.

Its castle where no powers can break,
Into, and change, its law secure,
Forbidding man to give or take,
Whate'er might make my life less pure.

But memory calls, and this way starts,
From baby land, and brings the tear;

Regret has rent my wail in part;
No place to build my castle here.

So many resolutions drawn,
And broken vows, I cannot mend,
But this wee thought I'll build upon,
Just Good—'twill grow, and good defend.

MARY J. SCOTT.

A QUAINT WARDROBE.

The Outfit of a Seventeenth Century Gentleman of Fashion.

In the year 1561 Sir Ralph Verney aged thirty-seven and recently widowed, decided to make the "grand tour" of the continent with his son Edmund aged fourteen. He gave a list of the clothes that were to be sent after them to Lyons. It included "3 Fine night capps Laced marked V in black silke and 2 Fine night capps plaine," for his own use, and "4 new plaine capps marked V in Blew silke" for the boy. There were also numerous elaborate shirts with lace and "New Cambric double Ruffle Cuffs marked V in blew thread, 5 paires of little Holland Cuffs for Man, 3 paires of Cambric double Boot-hose," and a large number of "fine Holland Handkerchers Buttoned." Also "2 Tufted Holland Wastecoates Lined, 2 Dimothy Wastecoates, 4 Face Napkins and 2 old Handkerchers and 2 paires of old Linnen Stockings." At Lyons a "Blacke trunk with 3 lockes and Wooden Barres" was packed to go to Florence and the widowed baronet's careful inventory of its contents shows that there was a great deal of the heavy mourning which the "etiquette of grief" required. "Black Cloath Doublets, Black Breeches and Cloake, Blacke Cloath Cape for a Cloake and 2 other peeces of Black Cloath, Black Hats and Hatbands, Old Blacke Taffaty garters and new Black ribbon roses and several peeces of extra crape."

Sir Ralph Verney's baggage contained no fewer than "6 serge under-capps and 6 Browne callico under-capps." These were for wearing by day when the wig was taken off. And "3 plaine new night capps coarse and 30 Fine Peaked night capps and 2 Night Periwigs." His toilet equipment included "12 Tortus shell Agendas, 2 gold Picktooths, Hair Powder, 2 Paires new Barbing Larnes, Sizars, and 3 Head-rubbers." And there were "Muske for Powder, Ciprus Powder, and a Puffe." For emergencies there were a "Black Leather needle case with a great gold Bodkin, Papers of Pinns, Blew Thread, Shirt Buttons, and old White Round Buttons, Cap-strings and Tape." In the interests of health "3 papers about Phisick" and "Sir R. Hastings' plaster for a straine" were taken, but "rose water, rose viniger and elder viniger" were perforce left behind, though considered most necessary for his comfort for the winter.

Of precious possessions subjected to the risks of travel there were a few rings "whereof one hath 3 Diamonds like harts," two silver rings of the boy's and "a Bundle" of Mary's hair. He took to Florence as a gift to a friend there the new Paris luxury "the Teeth Brushes and Boxes," and in reply to the thanks he received for them said, "These are such inconsiderable Toyes that I must intreate you to speake no more of them."—Chicago News.

Better Than the Toothpick.

We are told that the health and prosperity of the teeth are greatly promoted by the prompt use of the toothpick immediately after eating and that this being so only a "Miss Prim" or an "Aunt Betty" would presume to object to it. We reply that if this is so the person afflicted should at once repair to the dressing room and, away from the observation of others, should relieve his teeth of their fatal burden. It is advisable, however, that he should employ for the purpose the highly hygienic dental floss. This is pronounced by all good dentists far less harmful to the teeth than the ubiquitous toothpick, which has, as we firmly believe, pushed its way into pretty good society by false pretenses and a species of blackmail.—Leslie's Weekly.

Politeness of Children.

The politeness of children is only skin deep. One cannot help sympathizing with the little London girl who said sleepily to her hostess at a party she had not been old enough to enjoy, "Please, will you tell me which is the lady what's giving this party, 'cause I promised mummy to say, 'Goodby, thank you very much for the nice party,' and I can't go home till I've said it, and—and I do so want to get away from this horrible place!" But one's whole heart goes out to the little boy who, having greatly enjoyed one small insufficient chocolate, was asked sharply, "Well, Johnny, what do you say?" "More," answered Johnny.

Size of the Sun.

We sometimes see a huge ring or halo round the moon, occupying a space in the heavens so large that ninety moons' breadths would but just suffice to span it. Yet the body of the sun would fill all that space ere we had approached within 2,000,000 miles of him. Once on his apparent surface were we permitted to travel thereon and with the speed of an express train it would require five whole years of continuous journeying before we could make the circuit of this orb.

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(Continued from Page 1.)

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W. J. Colville is in Grand Rapids, Mich. during November.

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G. W. Kates and wife have some open dates. Address them at Thornton, Pa.

Oscar A. Edgerley's permanent address will be 42 Smith street, Lynn, Mass.

Wm. E. Towne informs us that the Walt Whitman calendar is 25 cents a copy. Address him at Holyoke, Mass.

Mrs. L. Evelyn Barr is located at 1926 Forbes street, Pittsburg, Pa., where she will give readings and trumpet sitting in the full light.

Dr. and Mrs. W. D. Noyes, Wisconsin State missionaries, have just closed a series of meetings at Grand Rapids, where there are but three or four Spiritualists. The meetings were well attended by a large number of the orthodox faith.—Mrs. M. E. Skeel.

Mrs. V. A. Mattison, in renewing her subscription, writes, "I have just returned from the west. I found many of my friends interested in New Thought and advanced ideas. I read my SUNFLOWER and send it on." If all would do the same we would soon have a much larger subscription list and many would be benefitted by the knowledge they would gain. Try it.

Mrs. F. A. Prosser, who has written so many articles for the SUNFLOWER, writes, "I shall appreciate the Stamp Box you are giving with your subscriptions this month. My health is so poor that I cannot go out at all, so cannot get subscribers. I wish you every success." We are sorry to learn that our good friend is so indisposed, and trust she will soon be better.

E. H. Vandenburg writes: The Clear Lake Spiritualists Society re-organized, and Mr. and Mrs. Sprague held some very successful meetings in Clear Lake, Ia., November 1st, 2nd and 3rd and 5th. Mr. Sprague certainly ranks among our very best lecturers on Spiritualism. No one could successfully deny his convincing proofs of our beautiful philosophy. Mrs. Sprague probably gave over five hundred tests in five evenings, and nearly all were recognized. Our society was re-organized, fifteen new members admitted, new officers elected, and everything started with new vigor and strength.

Secretary of Harmony Circle writes from Buffalo: At regular meeting of Harmony Circle Sunday November 5th. A large audience was present, and some of the many strangers present, spoke in very high terms of the meeting. The ancient control of our speaker, Mr. Chas. S. Hulbert, took as his subject, "The Plight of a Spirit. The power and force of his delivery was marvelous, as he voiced the beautiful truths of spirit. And comparing the voiced sentiment of spirit control, through mortal, both past and present, with the actual ordeal of man's soul and understanding. Trying to find what was not, and seeking to unfold in higher life before the ground work of the soul's culture had begun, either on the earth plane or the early stages in the spirit world. We hope this control will come to us again soon. Mrs. De Wolf gave a number of splendid tests and messages, followed by Mr. Hulbert, who reached a few of the specially skeptical of his audience, with tests that they were forced to

Topic For the Progressive Lyceum.

Sunday, November 19, 1905:
"Teachings of Spiritualism."

GEM OF THOUGHT.

A science grand that will lead me,
Into Nature's mighty ways,
There to sense and know her wisdom
In the growth of passing days.

A Religion that will move me,
To express my very best;
And in doing for my brother,
Find a sweet and perfect rest.

J. W. R.

acknowledge were correct, and affecting two of them to tears. Once more, welcome all honest skeptics to Harmony Circle's hospitable meetings. We all like our new home. It is very cosy, and well adapted for this work. Harmony Circle will give their first entertainment on Saturday evening November 25th, and it will be a good one, all previous efforts will be eclipsed. Friends will please notice the date.

First Association, New York City.

The First Association of Spiritualists, New York city, resumed services as usual at "The Tuxedo," Madison Avenue and Fifty-Ninth street, on the first Sunday in October. Large and enthusiastic audiences warmly greeted Miss Margaret Gaule, the regular speaker, who has so faithfully and efficiently served this association for so many consecutive years.

The audiences continue good in numbers, and Miss Gaule's addresses, and the tests so marvelous, and so accurate, are listened to with intense interest, and, in many instances, the recipient of the test is deeply affected by the facts and incidents so startlingly produced by this wonderful psychic. Almost without exception the tests are promptly and gratefully acknowledged. The interest aroused is not fleeting, but substantial and abiding.

Some changes have been made in our board of trustees, whereby we loose, with deep regret, Capt. Edwin F. Bearse and his estimable wife, who found it impossible to continue, although we can still count upon them as regular attendants and good working members of the association.

Captain Bearse has served as vice-president most acceptably, and could be depended upon for wise direction and active co-operation on all regular occasions and in every case of emergency.

The resignations of Captain and Mrs. Bearse were accepted simply because there was no alternative.

Their colleagues hope to see them returned when circumstances will permit them to resume activity in that particular line, and can never cease to regret their absence at the board meetings.

We have accessions to the board whom we are confident will do most creditable work, and already, we, the older trustees, are enthused anew, by their lively interest which takes practical form.

As the readers of your valuable paper already know, we have been sadly handicapped for a long time, by the invalidism, and consequent absence of our highly esteemed and most efficient secretary and treasurer, Miss M. J. Fitz-Maurice. Without her presence, direction, and moral support, we have felt like a rudderless ship at sea.

She came to New York and remained over our opening Sunday, but was not able to continue at her post, and has returned to her home at Onset where we hope the rest, quiet, good air, good food, the loving ministrations of good friends, and other good conditions may restore her to perfect health.

At a recent meeting of the board we were forced to accept her resignation as secretary and treasurer. We hope, however, to have her back at her old post when her health is regained. Too much cannot be said in commending her executive ability, for she made of every project a success. We shall sadly miss her deep interest in the cause of Spiritualism, which led her to work untiringly, as well as her personality. There never was and never can be a more thorough, and more efficient worker.

Only that we hope for her return we could not contemplate our loss in her resignation, with any degree of equanimity. Let us all send her our thought of healing, our thought of loving confidence, and remain expectant of desired results. Mr. J. W. Cavanagh, an earnest and enthusiastic trustee of our association was duly elected to serve as secretary and treasurer in place of Miss Fitz-Maurice, resigned.

MRS. MILTON RATHBUN.

MIND.

Inspirational Writing by Mrs. F. A. Prosser.

Mind is the unfolded power of the soul. It is the lever by which all things, dominated by man, are moved.

It is the all-conscious, creative force, by which are performed all the marvelous phenomena that exists, through and by man's skill. To strive to analyze mind, one must be endowed with super human attributes. We can only study and strive to comprehend, thus unfolding our own intellects, and broadening the mental vision of those who read and understand. This work should be done by all those who have the gift of arousing thoughts in the minds of others.

If the members of the human family would strive more diligently after understanding of the mental phenomenon of life, the mind of men would unfold in a much greater proportion than the majority attain, while continuing in the present trend of thought. Soul development is the greatest aim in life. It should have pre-eminence over all things else.

It should be the dominating effort through man's earthly career.

To think that the future life is the time, and all the time needed for this work, is a mistake. I might liken it to soil not properly tilled, or that in which no seed has been sown. Can you expect the majestic oak when the acorn has never been imbedded in the soil? Better to have loved false notions and ideals of spirituality, than never to have been aroused at all.

Do not allow your faculties to slumber. Be a full, well-rounded intellect, capable of comprehending great things, then will the possibilities for greater understanding and greater attainment be increased in like proportion. We urge these thoughts upon you, that you may not neglect opportunities to unfold and develop yourselves, thereby gaining much for self, and also adding much to the general uplift of all humanity.

For each exerts a powerful influence over others. Let that influence be for good, for purity, for virtue, for love, thus will you scatter blessings wherever you go, and wear a shining crown, seen and revered by all the arisen ones, and a surety of blessings when your feet touch the shining strands in the realms of bliss.

Gramophone Accompanied by Spirit Voices.

It is my custom when visiting my friends, Mr. J. Foote-Young and his sister-in-law, Miss Bennett, of Llanelly, to ask for a little vocal music when about to engage in a psychometric examination. I may say Mr. Young possesses one of the best gramophones I have ever heard, and through this medium we get vocal reproductions of the greatest singers living to-day.

I paid a visit to my friends on October 16th, and on preferring my usual request for vocal music, that beautiful song, "Angels Guard Thee," written, I believe, by "Jocelyn," composed by Godard, and sung by Madame Michailowa (soprano) accompanied by violin and piano, was the record chosen. So sweet and soothing did we all find it, that it was repeated at my request. Suddenly, at the commencement of the second vocal phrase, a second voice joined in the refrain, singing melodiously and in almost perfect unison with the soloist. We were all spellbound with amazement as this continued till the record was played off, when each of us intimated our desire to try it again.

Imagine our sensations when, at the first note of the prelude, a complete orchestra burst forth instead of the usual accompaniment of a piano and violin obligato; and, instead of the solo, we heard a trio of first, second and third soprano, each taking up her part as though the music were so arranged, and singing with divinest sweetness until the room was flooded with their heavenly music; but alas! the ecstatic spell was broken by the sudden barking of the dogs on the arrival of visitors, and the conditions were so disturbed that though we tried again to bring about this state of things, our sweet-voiced visitants made no further sign of their presence. Perhaps I ought to add that Mr. Young and myself are strongly mediumistic.

It would be interesting to learn if any of your readers have had similar experiences, and I would ask if it would not be worth while to ex-

periment with a good gramophone occasionally at seances, using the "pianissimo" needle, which reproduces the voice both softly and naturally? Surely it would be an improvement on the old-time musical box and be more likely to produce good results.

Swansea. (MME.) S. J. ST. LEONARD.

[We have received a note from Mr. Foote-Young confirming the above statements. He says: "It is impossible for me to convey in words what I felt, and it only

occurred to us when it was all over, that the title of the song was most appropriate"—Ed. "Light."]

If you think or feel anything today that seems too good to be true, grasp it, believe it, endeavor toward it, and tomorrow it will be true.

We are only too apt to forget ourselves so far that in our enthusiasm we should die for a cause; but when asked to live it, we claim it to be an impossibility.

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CHARLESTON, S. C., June 21, 1900.

A. F. MELCHERS:
I herewith return your English Grammar, with thanks for privilege of examining it. I am proud of my former pupil, and commend him for his labor of love. Hoping it may appear in book form and receive a large patronage,
I am very truly,
HENRY P. ARCHER,
Supt. City Public Schools.

ADDRESS

A. F. MELCHERS,

Lily Dale, N. Y.

N. S. A. MISSION- ARIES REPORT

(Continued from Page 1.)

ter and has helped to give Spiritualism a standing throughout the state that could not have been established without it.

When Spiritualists show their love and respect for this cause by uniting to protect it, the outside world shows more respect for them.

The only obstacle in the way of a greater success of the Indiana State Association is the lack of funds. If these were furnished, its usefulness would be increased many folds. We are justly proud of the Indiana State Spiritualists Association. May the object lesson presented by the work of this and other State Associations inspire the Spiritualists of all parts of the country to assist freely by giving their moral support and financial aid to the success of our movement.

LOCAL SOCIETIES NEEDS.

Methods of work should be devised that would build up the local societies and make them strong. Each year we have recommended that a committee be appointed to arrange a course of reading, and instruction regarding methods of work for weak local societies.

Three years ago such a committee was appointed at the convention held in Boston. Two years ago when we again brought the question before the Convention held in Washington it was learned that the committee had done nothing in the matter. The same committee was again appointed to carry out the wish of the convention and last year there was no report from that committee presented to the St. Louis Convention.

We do not wish to continue this matter if the delegates do not care to consider it further, but in our humble opinion there is nothing as inexpensive that can do so much for our cause as a systematic course of reading properly arranged. We would, therefore recommend that this Convention consider the question of appointing a committee to arrange a course of reading and instructions regarding methods of work for local societies.

Christian Scientists, Theosophists, Divine Scientists, New Thoughtists and other are making this a successful feature in their methods of work. Why should not the Spiritualists do the same?

In our opinion many books may be selected from those now published in the interest of Spiritualism, and the local societies would gladly provide themselves with them if they knew what ones to get and were shown the best way to carry on the classes. Books on mediumship explaining the phenomena, laws governing them, conditions necessary to their production, etc. should constitute the first course. Other books teaching the beautiful philosophy of Spiritualism in its many branches might constitute other courses of instruction. If the books now published are not fully adapted to this work we believe that many new volumes upon these subjects would appear at once, the demand would create the supply, and our writers would furnish essays and lessons in abundance that would be adapted to this school of modern Spiritualistic thought, and it would grow and become one of the most useful educational departments of our movement.

It is apparent to your missionaries that there are great numbers of Spiritualists who not only need this education, but would be delighted to have the opportunity of studying in this way. When this method of work is established it will be an encouragement to the formation of new societies and a great aid to those we now have.

We would be pleased to have Mr. Hudson Tuttle appointed as chairman of that committee when the proper time arrives.

So much has been said and written about "Evil Spirits," "The harmfulness of hypnotism," "The Great Psychological Crime," "Dangers of mediumship," "Fraudulent practices," etc., that many good and earnest people are all at sea upon the questions relative to mediumship; and through the above stated methods all could be set right and great good accomplished.

We trust this question may be dealt with by this convention and something practical accomplished,

for everywhere we go we are being asked for something of this kind, and the demand should be supplied.

MEETING PLACES.

In many towns, halls and other places suitable for meetings are hard to procure and rent is so high that it is burdensome to the local societies. In some towns it is impossible to get halls for Spiritual meetings. In other places societies hire halls taking exclusive control of them, subrenting to fraternal orders and other societies, thereby getting their rent at a nominal price.

An excellent way where a society can do so, is to erect a building in a good location with a store or other place of business on the ground floor and a hall for meetings in the upper story. Such a building may often be rented to advantage and will pay for itself in time. The society can have control of it at all times and when the building is paid for it will be a source of revenue to aid in carrying on the meetings.

Several societies are carrying out this plan now.

BUILDING FUND.

We are in hopes that a building fund may be established where weak societies can procure funds, at a very low rate of interest, to assist in building churches or temples. It will be much cheaper for societies to pay a low rate of interest than to pay a large rent.

We believe that there are Spiritualists in the United States that would gladly furnish the funds to be used for this purpose, if the National Association would take the responsibility of handling them. It is one of the successful methods of other religions of our country and is worthy of the consideration of this Convention.

THE OUTLOOK.

Spiritualists have good reasons for being happy when they consider that there are nearly half a hundred campmeetings being held in this country every year, several hundred local societies are holding public meetings two or three times per week, many Ladies Auxiliary societies and Childrens Lyceums are doing good work for the cause. Twenty State Associations are doing active work and growing stronger each year. The great army of Spiritualists, who are in reality missionaries in private life. Thousands of good and true, worthy and well qualified mediums are doing public and private work; excellent speakers, splendid teachers and great writers in abundance a good number of weekly and monthly Spiritualist newspapers and magazines wielding a mighty influence of helpfulness and upholding all the rest, and added to all of this is the soul inspiring fact that the spirit world, to whom failure is unknown, with all of our beloved arisen friends, constitute the moving and directing power of this mighty movement called Modern Spiritualism.

We may earnestly proclaim with Jesus "And upon this rock I will outlive my church; and the gates of hell shall not prevail against it" Matt. XVI.18.

Who can be so weak and faint hearted as to become pessimistic or discouraged? Modern Spiritualism has been a success from the start. It is growing rapidly to-day and it will continue to succeed until it supplants error, falsehood, superstition and ignorance, and fills the world with knowledge, justice, love and glory of its radiant light. "And the spirits of the prophets are subject to the prophets." 1st Cor. XIV. 32.

IN CONCLUSION.

We wish to express our gratitude and appreciation to all who have so nobly assisted us in the arduous work of the year. The editors of the Spiritualist press have gladly aided us, their assistance has been of great value to our work. They have published every article that we have furnished and we fully appreciate their kindness. We are also mindful of the glad welcome we have received on every hand, of the many homes that have been thrown open to us, of the words of cheer and encouragement so freely given, as well as the financial assistance rendered, and by no means least the sweet words of loving sympathy given orally and sent by letter, as well as the good thoughts sent out to us in the time of our affliction with smallpox in Butte, Montana, for which we return our heartfelt thanks. May heaven's

blessings be richly bestowed upon all of our friends.

Respectfully submitted,
Mr. and Mrs. E. W. SPRAGUE,
N. S. A. Missionaries.

THE GREENBACKER ON ANGELS.



Say! I never laughed so in my life as I did when I read all of those things about angels. Imagine! He angels and she angels, and I suppose angels that were neither he or she, but just come a sneak on the world and did as they pleased. Whoop! I am laughing yet!

Now I have my idea about angels, and I don't think any of them are human or have any sex. If they had they would be good or bad and that could not be with real angels. I know they say there are fallen angels, but when they fall don't they cease to be angels? Just as clear as mud.

Isn't it amusing to read what the people say about angels. Some suppose they are immortal remnants of the people who die. What a metamorphosis. (Is that right?) Here is a man who has chewed tobacco all his life, goes to heaven, and almost before he gets the juice wiped off his whiskers they put a long nightdress on him and stick a pair of wings on his shoulders. Then I can imagine him asking Gabriel or Michael for a chew of tobacco and starting out to try his wings in the celestial spheres.

A bird always steers himself with his tail, but this new angel has got to use his feet, for you never saw a picture of an angel with any tailfeathers sprouted. The next best thing is his feet aided and abetted by the tail of his long nightgown. How the wind whistles thru it as he wings his way among the stars, and then he must dodge the comets or he may get into trouble.

I don't know whether I want to be an angel or not. As I am a 'he' greenbacker, I know from the Bible that if I am good enough and don't get mixed up with any females I can go to heaven and learn that song, but I dunno. It is hard to be good. And then angelhood has so many conditions attached to it. For instance, suppose I wanted to take a trip to inferno. Even if St. Peter would let me out and in just as I wanted to go, wouldn't there be danger of getting the feathers of my wings singed, and then suppose his Satanic Majesty took a fancy to me and clipped one of my wings just like they do with the geese on this earth in the spring when they want to fly and I could not fly over the fence and back to heaven, just think what a predicament I would be in.

But say! honestly, do you think angels ought to be men or women? I really feel interested. There are some things that appear really ridiculous to me. Now just imagine an angel in pajamas, a great pair of wings stuck on the shoulder blades, a pipe in his mouth, and feeling for a beer check in his pocket! Wouldn't that jar you? Suppose it was a dude angel and instead of a pipe he had a cigarette, a pair of umbrella style trousers, tan shoes, a monocle and a cane? I certainly believe the ladies would look better, altho I would advise them not to wear long trains to "sweep the cobwebs from the sky" with.

But oh, my! this is too much for my weak brain. I shall have to give it up. Perhaps when I shuffle off this mortal coil and go to join the host that has gone before, I will learn and know. In the meantime I have decided that if the angels, male or female, exalted or fallen, will let me alone, I will try to use them as well; and when I reach their plane of existence if I owe them anything I will try and pay them in their own coin and hope they will be kind enough to help me to adjust my wings so they will fit nicely; but do you know, I feel as tho I would feel just like an old hen under the best of conditions with those wings stuck on my back.

Your Friend,
A. GREENBACKER.

President Roosevelt made a speech at New Orleans in which he is reported to have used the expression, referring to war times, "These are the times that tried men's souls." We wonder if he has been reading the writings of "that filthy little atheist" he wrote about in "Grouver Morris?" (Price \$1.50, and can be had at this office.)



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